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S E R M O N

P R E A C H ' D

In *EXETER* Apr. 3.

Upon the Occasion of the

D E A T H

Of the late Reverend and Learned

Mr. *James Peirce*,

Who died *March* the 30th. 1726,
in the 53^d. Year of his Age.

B Y
JOSEPH HALLET jun.

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A

SERMON

ON THE

DEATH

OF

Mr. JAMES PEIRCE.

My Brethren,

THE civiliz'd Part of Mankind have always held themselves obliged to pay a sort of religious Regard to the Will and Requests of dying Friends. And it has been justly esteemed very indecent and inhuman,

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wholly

wholly to disregard, or greatly to deviate from their last Directions. Upon this Account I was not at liberty to choose a Subject for your present Entertainment: Since your late most excellent Pastor, now with God, often desired, and particularly the Day before his Death, insisted, that whenever it should fall to my unhappy Lot to do him this last Office of Kindness, I should spend this Time in stirring up your pure Minds by way of Remembrance, that ye may be mindful of the Things which he taught you from the Word of God, and of the Necessity of your forming your Practice agreeably thereto. To answer his Design, I think it proper to insist on those Words of our Saviour, which are written,



JOHN

JOHN XIII. 17.

*If ye know these things, happy are ye
if ye do them.*

OUR Blessed Saviour had been teaching his Disciples the great Duties of Humility and Charity; and the more effectually to ingage them to the Practice of these Virtues, he set before their Eyes, in his own Conduct, a most illustrious Example of them, by condescending to wash his Disciples Feet. When he had done this, he put them in mind of their Obligation to imitate him, because he was their Lord and Master, *ver. 13—16.* And then farther to incourage and excite them to the Exercise of these divine Graces, he adds in the Text, *If ye know these things, happy are ye if ye do them.* *If ye know:* This Word, *if*, does not here denote any Uncertainty; but is only used in order to the drawing of a Consequence, and signifies the same as *since*, or, *because*. Thus the Word *if*, is used in innumerable other Places, particularly in the 32d Verse of this Chapter, *If God be glorified in him:* The Meaning is, Forasmuch as God is glorified in the Son, God shall also glorify him. In like manner the Sense of the Text is this, “ Forasmuch as “ ye know these Things, it will be happy for you, “ if ye do them.” The Things they knew were the
the

the Things which Christ had taught them, even the Doctrines, Precepts, and Motives of the Christian Religion, together with the perfect Example of all Grace and Virtue, which they had seen in the Life and Conversation of their divine Master. They knew what he had required them to do, in order to approve themselves his faithful Disciples, and to secure an Interest in the Rewards of his Service. And this Knowledge of their Duty laid them under an Obligation to practise it: If they fulfill'd this Obligation, it would redound to their Happiness, as they were to receive a glorious and everlasting Reward from Christ, for all their Faithfulness and Obedience to him. Which also implies, that if they should neglect to practise what they knew of their Duty, they should not only lose all this Happiness, but moreover find their Guilt aggravated, and Punishment increased.

Our Saviour then, in the Text, plainly teaches us in the general, That when God, by any means whatsoever, has vouchsafed us the Knowledge of our Duty, we are under particular Obligations to practise it; inasmuch as we shall be happy if we do, but miserable if we do not. Indeed we have not received the Knowledge of our Duty immediately from the Mouth of our Lord Jesus Christ; yet it has been publish'd to us in an authentic manner by his Apostles, in the *New Testament*. And from thence it has been often inculcated upon us in a most serious, affectionate, and moving manner from this place, by a late excellent Servant of Jesus Christ. Whatever he taught us *agreeably to the Gospel*, we have been as much obliged to regard and practise, as if it had been deliver'd to us, immediately by the Voice of Christ himself: For what Christ said of his Apostles, is unquestionably true of all that teach what is really the Will of Christ,

Christ, That whosoever heareth them, heareth him; and whoever despiseth their Word, despiseth his, *Luk. x. 16. Job. xiii. 20.* Since then your late dear Pastor spoke in the Name, and by the Authority of our Lord Jesus Christ, when he inculcated on us the Doctrines and Precepts of the Christian Religion, it will be well, it will be happy for us, if we practise what he *so* taught: But, on the other hand, our Ruin and Misery must be the unhappy Consequence, if we walk contrary to his *good* Instructions. He earnestly urged me to represent these Things to you on this Occasion; which, in compliance with his dying Request, I now set my self to do; and *that* in this Method.

- I. I shall remind my self and you what those Things were which he taught us, and which we know.
- II. I shall represent to you the Happiness that will attend our doing them.
- III. The Misery that will be the Consequence of our neglecting to practise what we know of our Duty.

I I would briefly remind my self and you of those Things which he taught us from the Word of God, and which we know. Now the Things he taught us were *Truths, Duties, and Motives to Obedience.*

1. He taught us the great and important *Truths* of the Christian Revelation, together with the Principles of Natural Religion. We know that there is a God, who made us and all the World, who is possess'd of all infinite Perfections, who now rules the World by his Providence, and will at last judge it by his Son. He has often taught us, that Jesus is the Christ, the Son of God, the Saviour

Saviour of the World, the appointed Heir and Lord of the whole Creation, the High Priest of our Profession, who made Atonement for our Sins by his Death, and who now makes continual Intercession for all that come to God by him. We have often learn'd from him, the Doctrine of God's giving his Holy Spirit to them that ask him; to the end that his Spirit may dwell in their Hearts, and fill them both with Grace and Comfort. We have often learn'd from his Mouth, the Doctrine of God's Grace and Favour; that he is ready to pardon our most heinous Offences, upon our sincere Repentance and Amendment of Life; and that he will vouchsafe us a blessed Resurrection and Immortality, if we yield an upright and constant Obedience to the Laws of the Gospel.

2. He taught us, and from time to time inculcated upon us, the necessary *Duties* of the Christian Life. And as we continually attended upon his Ministry, we cannot but know them. My Brethren, how ignorant soever some others may be of the Precepts of our Lord Jesus Christ, we can never pretend, that we have been left destitute of the Knowledge of them. So that if we sin, 'tis not because we do not know to do better, but because we will sin against the Light. Have we not been clearly instructed in the several particular Duties that we owe to God, to Christ, to the Holy Spirit, to our Christian Brethren, to all Mankind, and to our selves? Do not we *know* that God is to be feared and loved above all the World, and to be worshipped in Spirit and Truth? Do not we know that we are absolutely to subject our Wills to his, to do whatever he requires, and to acquiesce in all the Dispensations of his most wise and fatherly Providence? Do not we know that 'tis our Duty to reverence the Son of God, and to submit to his Government as our King? Do

Do not we know it to be our Duty to cherish the Motions of the good Spirit of God, and not to quench, or grieve him? Do we not know that God has required us to love all Mankind with pure Hearts fervently, and, as we have Opportunity, to do good to all Men, but especially to them that are of the Household of Faith? Could we forget this Duty when he so often press'd it, in the most generous and extensive Sense, and in the very Words of our Saviour, a little after the Text?

ver. 34, 35. A new Commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all Men know, that ye are my Disciples, if ye have Love one to another.

Can we be ignorant of the evil of Injustice, Uncharitableness, Slander, Theft, Adultery, Malice, Revenge, Lying, Perjury, and the like Immoralities, against which he often warned us? Do not we know what Duties we owe to our own Souls and Bodies, such as Temperance, Purity, Meekness, Humility, Self-denial, Mortification of evil Affections, and the like personal Virtues? Has he not often told us of the Necessity of leading a holy Life, in order to obtain the Favour of God? And do we not know that he had full warrant from the Holy Scriptures to say so? You have many times heard him insist upon the Necessity of your performing those Christian Duties which are now too little regarded in the World, such as, due and regular Attendance upon the Worship of God, particularly upon the Lord's Supper, secret Meditation and Prayer, and the like; which your selves know to be expressly injoin'd by the Gospel of God.

3. Besides these, you have known from him the great *Motives* to Duty which the Christian Religion supplied him with; such as the eternal Rewards and Punishments of another World. And he took

care to convince you, that these were not any Inventions of his, but the plain Declarations of God's Word, which the Justice and Truth of God are engaged to make good. You know that if you by patient Continuance in well-doing, seek for Glory, Honour, and Immortality, you shall obtain a blessed Resurrection and eternal Life. And on the other hand, you know, that they who obey not the Gospel, shall be punish'd with everlasting Torments, in the Lake that burns with Fire and Brimstone.

Such were the Things that your faithful Monitor from time to time set before you, from the holy Scriptures, which he consider'd to be, what undoubtedly they are, Matters of infinitely greater moment and importance to you, than all the Disputes and Controversies in the World. And tho the Things I have now mention'd are very common, plain and obvious, yet it is clear from the general Practice of Mankind, that there is as much need as ever to insist upon them. And it would have been perfectly inconsistent with his Course of preaching, as well as the dying Request of my dear Friend, to have omitted the mentioning of these Things for the sake of finding room to talk of Controversy.

Having mention'd the Things which you know, I proceed in the

III. Place, To observe that you are happy if ye do them. All the Knowledge that the Lord Jesus Christ teaches us, is in order to Practice. The Truths of Christianity were never design'd for our idle Speculation and Amusement ; but to direct, influence, and engage us to the careful and diligent Performance of *Moral Duties*. Our blessed Saviour's Design in making us the Promise of everlasting Happiness, was to encourage us to be
cheerful

cheerful and constant in our Obedience. And by the Threatnings of eternal Damnation he intended to guard us against Temptations, and to restrain us from Sin. And the same undoubtedly was the great Design of those Exhortations and Admonitions which you have heard from your late Pastor in this Place, which now, alas! knows him no more. Let us now think, my dear Brethren, how great will be our Happiness, if we faithfully practise according to what we know of our Duty, and of our Obligations to perform it. O the exquisite Peace and Satisfaction that will possess our Souls, if we have a Conscience void of Offence toward God and toward Men! What a Happiness to know that we are indeed the Children of God, consequently Heirs of God, and joint Heirs with Jesus Christ! Happy shall we be if we do not live inconsistently with the religious Principles and Persuasions of our own Mind! Happy shall we be if we have gain'd a Conquest over our selves, over the evil Inclinations and Passions of our own Hearts, and have steadily follow'd the peaceful Dictates of human Reason and of the Word of God! Most happy shall we be, if having carefully done our Duty, and being conscious of it, we can look Death in the Face with Comfort, and rest assured of obtaining a blessed Resurrection, and eternal Life. But above all, how inconceivably great will be the Happiness that the discharge of our Duty will procure us in the other World, where every Evil shall be done away, and Saints be happy beyond our present Comprehension! Since then you have been instructed in the Knowledge of these Things, and cannot but be sensible, that the Practice of the Duties of Christianity, is the certain Condition of Happiness; will you not earnestly set your selves to that Course which you know to be so absolutely necessary for you?

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III. Let it be further observed, That if you neglect to practise what you know of your Duty, your Condition will be most miserable. This is fairly implied in the Text. For if Happiness will attend our doing what we know of our Duty; the not doing this must needs forfeit our Title to that Happiness, and effectually deprive us of it. And as we know, from the Scriptures, there is no middle State in the other World, between the complete Happiness of the *New Jerusalem*, and the Torments of Hell; but all Mankind must dwell in the one or the other of these to all Eternity: So we must hence necessarily conclude, that if we know these Things, miserable shall we be, if we neglect to do them. Misery will be the natural and appointed Consequence of known and wilful Sin; such as Uneasiness of Mind, Horror of Conscience, Despair of Pardon, racking Fears of Death, Condemnation at the Great Day, and everlasting Torments in the World to come. But it does not seem so thoroughly to answer the Design of the Scheme laid for me, to consider these Things in the general, as to observe with what particular Aggravations our Sins will be attended, if we dare to live in them, notwithstanding the Knowledge we have acquired of our Duty, and the Exhortations we have received from our late incomparable Instructor. These two Things I shall more particularly represent to you.

I. Our Knowledge of the Will of God greatly aggravates all the Sins that we are guilty of. And according to the particular degree and clearness of our Knowledge, such is the degree of our Guilt; and proportional hereto will be our Condemnation and Punishment. Thus our Saviour has expressly determin'd, *Matth. xi. 23. Thou Capernaum, which art exalted unto Heaven, shalt*

shalt be brought down to Hell: For if the mighty Works, which have been done in thee, had been done in Sodom, it [i. e. Sodom would not have been destroy'd, but] would have remained until this Day. But I say unto you, that it shall be more tolerable for the Land of Sodom in the Day of Judgment than for thee. Luke xii. 47. That Servant which knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes. Had you been educated among the barbarous and ignorant Nations of *America*, without having heard of the Gospel of Christ, your Ignorance would have excused you, in some Instances, and extenuated your Fault in others. But, my Brethren, we have, by attending here from time to time, been forced to observe our Duty whether we would or no. Surely we were not asleep all the time that this great Man was preaching to us! And, by the way, what matter of Grief may it now well be to any who did *allow* themselves to sleep at all in the time of his Ministrations! How gladly would they now rouse themselves and keep awake, could they be so happy as to hear him again! But I hope none of us did habituate our selves to this, and so we could not but have some Apprehension, and Knowledge of the Duties to which he exhorted us. Nay, 'tis very surprizing, if our Knowledge, under his Instructions, be not greater than that of most other Christians. This I am sure of, that we know enough to be better Christians than we are. And if, notwithstanding this, we live like the ignorant and profane Part of the World, our Consciences cannot easily be silent, and 'tis pity they should; but as our Sins will be exceedingly aggravated by being committed against Light and Knowledge, so our Consciences will one time or other, chastise us with their severest Stings.

Stings. If we can lay them asleep, and fear them in this Life, and in the Views of Death too, yet they will awake in the other World, and then shall sleep, and be at peace, no more.

2. If you neglect to practise what you know of your Duty, your Condition will be most miserable, when your late Monitor, and his Exhortations, shall rise in Judgment against you, and plead for your Condemnation. My Brethren, you must die, as your Pastor did, and you shall all meet him at the most awful Tribunal of God. But it depends upon your future Management, whether you shall stand, with him, at the right Hand of Christ, or be cast off, at the left, with the Enemies of God. Think seriously, what a dreadful Circumstance it will be, to find the Man you dearly loved, and who dearly loved you too, stand accusing you before your Judge; representing the Aggravations of your Crimes, and pleading with God to condemn you! Can you bear, while you think of this, to live in the Neglect of God's Worship, in Pride and Envy, in Drunkenness and Uncleaness, in Oppression and Injustice? If you do live in these Sins, against which he so often, and so seriously warn'd you from the Word of God, what can you expect but that, at the dreadful Day of Judgment, Christ shall set these your aggravated Sins in order before your Eyes, and the more dreadfully condemn you, because of the many serious and earnest Exhortations you have heard and despised? He that has warn'd you in God's Name, must then testify that he has warn'd you of the evil and danger of all ungodly and immoral Courses. And if you will not take the Warning, your Blood will be upon your own Heads, while his Soul shall be

be deliver'd, as we read, *Ezek. iii. 19.* *If thou warn the Wicked, and he turn not from his Wickedness, nor from his wicked Way; he shall die in his Iniquity: but thou hast delivered thy Soul.* What a Happiness! What a prodigious Joy will it be, when you shall meet your beloved Friend and Pastor at the Bar of Christ, to be then his Crown of rejoycing, to be placed with him, as Children begotten by him to God, or by him nourish'd up in the divine Life; and together with him to receive that joyful Sentence, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World!* But, on the other hand, what horrid Pangs of Torment will tear your Souls, if you should hear him then thus plead against you: "Lord, I
 " often warn'd them from thy Word of this
 " awful Day; but, alas! they heard the Warn-
 " ing with the same Indifference as they would
 " a Tale that is told. I display'd before their
 " Eyes the Majesty, and Terribleness of thine
 " Appearance; but they were too much har-
 " dened to be moved with the Prospect. I
 " often put them in mind, as thou gavest me
 " in charge, that nothing would stand them in
 " stead at this time, but Holiness and Virtue;
 " and yet they would labour more for the Meat
 " that perisheth, than for the Meat that indures
 " to everlasting Life. I repeated these Warnings
 " and Exhortations to them, every Week; and
 " yet, alas! they made no due Impression. Lord,
 " they deserve all the Wrath with which thy
 " Word has threaten'd them: And I adore and
 " magnify thy impartial Justice, that gives them
 " over to the Vengeance of eternal Fire."

If we would not have him thus plead against us, and approve of our Destruction at the Great Day, let us diligently lay to heart the Things
 he

he has taught us *agreeably to the holy Scriptures*; faithfully practise what we know to be our Duty, and persist therein to the end of our Lives; so shall we be able to stand in the Judgment, and shall receive a Crown of Righteousness that fadeth not away.

I have been forced all along in this Discourse, to lay a restraint upon my Affections, which would naturally have broken forth in admiring Expressions of the Piety, Learning, Usefulness, and eminent Worth of the truly great Mr. *Peirce*. But his singular Modesty took a most effectual Course to deprive me of this Satisfaction: He often charged me, particularly the Day before his Death, not to say any thing in a way of Commendation of him. And that this Charge might be sure to be remember'd, he left it written with his own Hand, in these Words:

“ I leave it in Charge with such as shall have the Care of my Burial, That no Funeral Sermon shall be preach'd, wherein any Encomium shall be bestow'd upon me.

“ If there be any remarkable Providence in my Removal, I am willing *that* should be improved for the Advantage of my *dear* Flock. But I would not have them so much as urged to remember, or practise any thing I have ever recommended to them, but as it appears to them to be agreeable to sound Reason, and the holy Scriptures.”

But tho I must not draw his Character, I am sure I shall not offend in giving you the Character that he has left of himself, in the Preamble to his Will, in these Words:

“ I do sincerely and humbly commend my
 “ Soul to God, whenever he shall please to call
 “ me out of this troublesome and litigious World;
 “ professing my steady belief in one God, the
 “ God and Father of our Lord Jesus Christ;
 “ and in that one Lord Jesus Christ, in whom,
 “ as my only Saviour, I have fix’d my Trust,
 “ and thro’ whose Atonement and Intercession
 “ alone I desire and expect to find Mercy with
 “ that God, whom I have greatly offended, e-
 “ ven while I have endeavour’d to serve him
 “ with that Sincerity, which, I trust, he will
 “ accept: Professing likewise my sincere belief
 “ of the Christian Religion, as ’tis contain’d
 “ in the Holy Scriptures; which I have labour’d,
 “ in the Uprightness of my Heart, and with all
 “ Plainness, to preach: and thanking God with
 “ my whole Soul, that he has enabled me to
 “ resist the Temptations I have met with, e-
 “ specially of late, to corrupt the Word of God,
 “ and offer violence to my own Conscience:
 “ and declaring now, under, the most serious
 “ and solemn View of Death and Eternity,
 “ that my Conscience reproaches me not for
 “ the Part I have acted in the Controversy
 “ concerning the Trinity; but that I can re-
 “ view my publick Behaviour relating to it,
 “ with a Confidence whereof, I trust, I shall
 “ not be asham’d in the Day of Judgment:
 “ and thanking God, that he has honour’d me
 “ to suffer Reproach for the Sake of his Truth,
 “ and a good Conscience towards him.

This mention of his late Troubles, gives me
 just Occasion to observe, what I hope will not
 interfere with his last Charge, that he was great-

ly persecuted by various sorts of Men, the *Crafty*, the *Ignorant*, and the *Envious*, who all concurr'd in the same general Cry of *Heresy* : while at the same time he constantly assured them, that he believed not any one Article in Religion, but what he could express in the very Words of the *Bible*. But I forbear to enter farther into this Matter, than only to say, that I heartily beg of God to give to all his Slanderers and Persecutors, the Grace to repent of the heavy Loads of Injury they cast upon him, and then to vouchsafe them Pardon, that they may leave the World with as clear and quiet a Conscience as he did.

My Brethren,

Tho I must not speak of *his* Praise ; yet, surely, I may be indulged one Word concerning *our* Loss : *Our* Loss, did I say ! concerning the Loss sustain'd by the whole Christian World. The four last Years of his Life were the time of his greatest Usefulness, wherein he set himself to study and explain the Scriptures with greater Diligence and Application than ever. And his Notes on the *Colossians*, *Philippians*, and *Hebrews*, besides many other most learned and ingenious Dissertations, will preserve his Memory with high Reputation, as long as the Study of the Scriptures is of any Value among the Professors of Christianity. When he was earnestly pursuing this great and good Design, God was pleas'd to dismiss him from his Labours, and to give him his Reward : And while we have reason to mourn for this general Loss, we have no Cause to be uneasy at his Gain.

This

This Stroke is in a particular manner heavy to his Family; but let them always remember, that God had a Right to receive his Servant to himself, whenever he thought fit: And let them bless God, that he continued this most valuable Mercy so long with them. Let them diligently improve this grievous Dispensation of Providence to the Weaning their Affections more and more from the Things of this World, and to their being the more earnest in securing to themselves that eternal Life, to which he continually directed them. May they be Followers of him, as he was of Christ; and ever trust in God to make all Things work together for their good, while they love him, and keep his Commandments.

And let us all here present, seriously lay to Heart this shocking Rebuke of the divine Providence, and consider wherefore God has thus dreadfully contended with us. If we had more seriously regarded, and more faithfully practised the Christian Duties to which he exhorted us, perhaps God might have been willing to have left him longer among us, to do more good to our Souls, and to have seen a more joyful Success of his Labours. Let us take this Warning, and excite our selves to more Watchfulness and Diligence; lest, if we go on to provoke God still, by our Barrenness and Unfruitfulness, he should next proceed to take away the very Gospel it self from among us. What a Shame is it that we are no better, when we have had such extraordinary Helps to grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ. While then we mourn for our Loss, and indeed we have as much Reason to mourn, as ever People had,

for the Loss of an uninspired Pastor, let us turn our Sorrow upon our selves, and bitterly lament before God the Sins whereby we have provoked him thus heavily to chastise us. And now, that we shall want his Ministrations, let us earnestly beg of God to vouchsafe us a more plentiful Effusion of his holy Spirit, as a Spirit of Knowledge, Wisdom, Peace, Purity, and Consolation, by whose Help the divine Ordinances may become useful and saving to us.

I have but one thing more to add, and that relates to the unexpected time of his Death, I the rather take notice of this, because of what he has written in his last Charge, *viz.* “ If there be (says he) any remarkable Providence in my Removal, I am willing *that* should be improved for the Advantage of my *dear* Flock.” Now that, which was remarkable in his Removal, was, that it was sudden, and unexpected. Eight or Nine Hours before he died, he appear’d not to be within Months or Years of his Death ; but those few Hours produced an amazing Change. One Day we flattered our selves with chearful Hopes of his Recovery ; but the next Morning they all died with him. What is the Improvement then that he would, if he could now speak to us, have us make of this Providence ? Is it not, that we should seriously lay to Heart the Shortness and Uncertainty of our own Lives, and therefore always live in a serious Expectation of our latter End ? He that lately preach’d to you, will never preach to you in that manner more : But tho he is dead, yet now he speaks to you, by my Mouth, and charges you in the Name of God, and as you will answer it at the dreadful

dreadful Day of Judgment, that you immediately put away all your Sins by Repentance, and set your selves in Readiness for Death, inasmuch as you know not what a Day may bring forth. Do you know that it shall not be your turn to die next? Are you sure you shall live one Day longer? Are you sure you shall have the Exercise of your Understanding, when you are in Prospect of leaving the World? or, is a Death-bed a fit or sufficient time to prepare for Eternity? After there was reason to conclude that he could not recover, he liv'd but Eight or Nine Hours, part of which were spent in Sleep, and necessary Care of the Body; and in the last part of the time, he did not appear to have a sufficient command of his Understanding to mind the Affairs either of this or the other World. What then could he have done, if he had neglected his Soul to the last, as some Men foolishly do, hoping that a Death-bed Groan and Wish, will be sufficient to carry them to Heaven? But he had finished this necessary Work long before; which made him say, during his last Illness, "That he was not afraid to know that he should die, having a clear Conscience, which would enable him to stand without Terror at the Bar of Christ."

What remains then, but that we now set our selves, with all speed and zeal, to the most important Work of Life, which is, to prepare for Death and Eternity. And O that we had such awful Views of Death and Eternity, as would make us dread the Thoughts of Sin, and immoveably fix our Resolutions of Obedience!

We loved our now departed Friend: Let us shew we loved him, and value his Memory,
by

by treasuring up in our Hearts his good Admonitions, by following his Exhortations, by adhering to the Cause of God's Truth, and of Christian Liberty, for which he greatly suffer'd; and especially by shewing that we receiv'd real Advantage from his Ministry, by the strict Righteousness, Sobriety, and Godliness of our Lives and Conversations.



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